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HISTORIC HARPSWELL,

HARPSWELL, MAINE, *Me.*

ITS HISTORIC

CONGREGATIONAL CHURCH

AND FAMOUS MINISTERS.

1758-1903.

BY REV. CHARLES N. SINNETT.

HAVERHILL, MASS.,
C. C. MORSE & SON,
1903.

HISTORICAL SKETCH

OF THE

CONGREGATIONAL CHURCH,

HARPSWELL, MAINE.

"We trust that you will here retain
 What relics of this church remain,
 Preserve this pulpit, sound and good,
 In which old Parson Eaton stood.

This church and everything around
 E'er seem to me as hallowed ground,
 It marks the time when men had grace
 To meet and worship in one place.

When here we walk with reverent tread,
 Or yonder 'mong the sainted dead,
 We feel an inspiration rare
 From those who bravely bore such care."

So wrote one who had often sat in this old Congregational Church of Harpswell, Maine, on which the tempests have vainly beaten since the far year 1758. And as he read these, and other lines, at the memorable meeting which was held to secure funds for putting the old cemetery in the rear of the Church in good repair, scores of hearty "Amens!" were heard. The poet's prayer for the preservation of this hallowed place, as well as his sentiments regarding it, were the prayer and sentiments of old and young. His words made a deep impression in that hour, and later on when they were printed and scattered widely abroad, because they knew that the man was giving them thoughts out of a large heart and a wide experience. They saw already that the many years and cares had not

dimmed in the least the bright seeds of faith and trust which had been sown in his heart in the old church when he was but a child. He had touchingly referred to this in a later verse :

“Twenty-eight years have passed away
 Since I lived here across the way
 But, oh, how cheering is each thought,
 The Man of Sorrows to us brought.”

The impressions of the poet's words were deepened because his listeners knew that he had been to many far-off lands, and had seen earth's grandest shrines and temples, and yet looked back to this gray old church as to no other place of prayer. And in him, the poet; the successful sea-captain; the honest business man; the citizen beloved by all who knew him, they saw the type of hundreds of true men and women who had been taught in Divine things in this church since the first prayer had been offered within its walls. Each listener knew that this sacred place had been the central point in the town's history in its early days, and that it had kept this grand place firmly in all the changing years. In this place had come to worship the fathers and mothers so strong and sturdy. Their children had here been baptized and consecrated to God, and had grown into noble shipbuilders, and ship captains who sailed prayerfully to all ports of the world; others had as valiantly penetrated into the forests which overshadowed the surrounding towns and laid the foundations of strong and religious growth; others had aided in building cities in prosperity and honor. Some had written well in prose and verse. Scores had served in the Revolutionary Army, and later struggles. Others had preached the Gospel with power and blessing. In the more quiet lives of others the gifted pen of a late pastor, Elijah Kellogg, had found the material for most of the stirring and helpful scenes in his books for boys which have had such a wide reading. It was the home of one of the Deacons of this church which Mrs. Stowe so eloquently describes in “The Pearl Of Orr's Island,” and the life of one of the churches' Pastors shines brightly in the pages of this same book. It is safe to say that no church outside of the older ones in the cities of Maine has wielded such an influence as this one, so early builded by the fathers of the town. As pictures of it are preserved in prairie homes and in nooks for across the seas, so the pictures of the Gospel truth in sermon and Godly lives remain and glow all about the world. To this strong people God has sent the strongest men from the Colleges and Seminaries of the land.

Although the year 1758 is usually given as the date when the building of this old Harpswell meeting house was begun, it is probable that such work was inaugurated a year before that time. Elisha Eaton, son of the Reverend Elisha Eaton, and who was a carpenter living in Boston, Mass., wrote in his diary Aug. 7, 1757: "Getting stuff for window frames and Sashes for Meeting house which is for North Yarmouth Y^e sec'd Parish." Other entries in this diary are, "Sept. 21, 1757, Caping window frames for meeting house." "June 13, 1759, Putting Sashes on board y^e vessel for Meeting house at Harpswell. Oct. 6, Sailed for Harpswell—arrived there y^e 8th, where I tarried until Nov. 27th." It is very likely that Mr. Elisha Eaton was hard at work on this church during all his stay in Harpswell. An examination of this old building shows that his work, and that of those who labored with him, and after him, was done in the same thorough manner in which his father, the Pastor, worked in building up the people in strong faith and hope. This is to be seen in the boards which were an inch and a half in thickness, and in the birch bark which thickly covered the cracks beneath the heavy clapboards. The windows, and the pulpit, with its sounding board, and everything thus preserved, speaks of a faithful workman.

As was the case with churches in all our early and scattered communities, the work on this church progressed slowly. But all that could be done was faithfully completed. At a special meeting of the town Nov. 14, 1774, it was voted that "The Advance ground in the Galleries and seats in the same shall be for the use of the Parish, except the Pew in the Front of the Front Gallery, they (the members of the Parish) paying the cost of the Same." It was also voted, "To put in the glass wanting in the meeting house, mend the putty, Prime the Sashes and window Frames." At another meeting held in this same year it was voted to lay the floor of the porch, build the stairs and doors in the porch, put up the breast work in the galleries, and put in the seats there, and mend the windows."

June, 1781, it was voted to shingle the "Four sides of y^e meeting house, and hang the Doors."

January 16, 1792 it was voted that there should be "four pews built in the body of the meeting house on the Neck, adjoining the pews now built, two on each side of the front alley," and that the money arising from the sale of the same should be expended in repairing the meeting house. Also voted that "the pew ground" should be sold at auction.

This meeting house was occupied by the First Parish until 1844. During that time it was used, like other churches of that date, for

the place of holding town meetings, thus making it the center of all the town's work and prosperity.

During these long years many plans for changing the interior and exterior of the church were brought before the Parish and town, but the sturdy hands which had laid the foundations with such prayerful work had worthy successors.

On May 31, 1841 it was voted with much ardor "To take out the insides of the meeting house, as far as necessary, take off the porch, turn the house round end to the road, and rebuild the inside of the house." At a Parish meeting held March 26, 1842 it was voted to petition the District Court for leave to sell the meeting house at private sale, or otherwise, with or without the land on which it stood, as might be thought advisable.

But the sturdy old building still stands as it stood, and we need to be thankful that the throngs of visitors who yearly come to see it find it with so much of its original work remaining.

And though it was more than once voted that no more town meetings should be held in it it was, in 1856, taken possession of by the town to be used as a town house and selectmen's office. So, at every March meeting, its strong old equipments and myriad hallowed memories exert strong power for good over old and young.

It has often been said that these hallowed old churches took upon them the character of the people who reared them, loved them, and prayed for them without ceasing. And of no church in New England is this more true than of this one in old Harpswell by the sea. The early settlers here were truly of a strong, hardy, God-fearing type. Of those who came here from other shores, directly, or very nearly so, were the Alexanders, who came in the celebrated Scotch Irish colony of Robert Temple in 1719, landing at Topsham, Me. William Alexander, son of the pioneer, probably moved to Harpswell as early as 1737. This family has had worthy representatives in all church and town work from that day to this. Ten years later, 1747, Alexander Wilson moved into the same neighborhood where William Alexander had located. He was William Alexander's brother-in-law and his ancestral history runs like that of his neighbor, as his first name shows. His trustworthy, reliable character is well shown in the fact that, at the first town meeting after the organization of Harpswell, he was appointed a committee "to settle off with North Yarmouth" (from which town Harpswell had been set apart,) "and to receive whatever money was due the town." At the same meeting he was paid three shillings "For getting the power of Attorney for Mr. Ralph Farnam." These Wilsons

showed their patriotism in three wars. Alexander Wilson's eldest son James was long a faithful Deacon of the Congregational Church. Near these families was the sturdy McNess household, evidently of the same Scotch Irish line,—their house standing where that of the Rev. Elijah Kelloggs stood for many years, and which he always called "hallowed ground." Just across the bay from the Alexanders, on Great Island, was the home of the Ewings, a family of marked intellect and piety, linked with these others by old country ties, later marriages and friendships. Joseph Ewing was the man selected by the town Sept. 1774 to meet a committee of the House of Representatives "To consult together upon the Present State of the Colonies and to Deliberate & Determine upon wise and Proper Measures to be by them Recommended to All the colonies for the Recovery & establishment of their Just Rights." Other important offices were given to him and his brother Alexander Ewing. In church matters this family was also prominent. At a meeting of the First Parish, May 29, 1777, Joseph Ewing was chosen Deacon. He held this office until the day of his death, Oct. 4, 1790. Just down the bay from the home of the Ewing family lived Joseph Orr, for whom Orr's Island was named, and his brother Clement, of the same Scotch Irish stock of Coleraine, in Ireland. With the Orrs came to America, and to Harpswell, the Skolfields, a family whose ancestors, like those of the Orrs, had fought bravely for their home and native land. They and theirs have ever been identified with all good measures in the town. The Skolfields located in the north part of the town, near the Brunswick line. In the neighborhood of the old church settled Ancestor Walter Merryman and his wife Elizabeth Potter. He was of sturdy Presbyterian family in Ireland and was kidnapped and brought to America early in 1700. His descendants in many generations, and in many towns, have been of the bravest and best friends of the church. Near the Orrs' lived Michael Sinnett who was also kidnapped and brought to America, and was taken from Boston to the Island by sturdy Joseph Orr, who had selected him from among many as a true-hearted countryman of his. He was from Wexford, Ireland and a descendant of Sir Walter Sinnett, who came to Ireland with Richard DeClare, Earl Strongbow, about 1172. He and his wife were faithful supporters of this old church.

Of other Harpswell settlers from across the sea were the Dunnings. From the organization of the town in 1758 the Dunnings were always prominent people and lived next the Alexanders, Wilsons, and others. The American ancestor of this family, Andrew Dunning, with his wife Susan Bond, and five sons, came to George-

town, Maine, in 1717, from Ashburton, Devonshire, England. William the eldest son, settled in York, Me., left two sons, Andrew and Benjamin, the former marrying Hannah Shepard of York, by whom he had twelve children; and the latter married Elizabeth Ewing daughter of Joseph Ewing of Harpswell, by whom he had nine children. Although Andrew Dunning did not settle in Harpswell until 1758, and his brother Benjamin some years later, both were given places of honor and trust in the new town. Andrew was elected the first town clerk, and held that office 25 years. From 1767 until his death in 1808 he was Deacon of this First Church. Among the important offices held by Benjamin Dunning was that of an overseer of Bowdoin College for several years.

The mention of the town of Old York, Maine, in connection with the Dunning, recalls a proverb, "All the rest came from York." This is very true of many of the early settlers of Harpswell not given in foregoing classification. And it is something to be proud of, since this town was settled so early and by such a sturdy stock. The following list contains those who came from York, and among whom were some of the noblest families there: Webbers, Stovers, Bookers, the Nathan Adams family, Tootmakers, Allens, Jaques, Harmons, Thompsons, &c.

The Randalls and Woodworths were from Scituate, Mass. The families of Curtiss, Bailey, Barstow, Sylvester and Gardner, were from Hanover, Mass., the two first families furnishing some very devoted members of the church. Other representatives of Massachusetts were the Eatons whose ancestor was probably Francis Eaton of the Mayflower, the Blakes, Bishops, Tarrs, Martins, Douglass', Haskells, and the Wyers of Orr's Island. The Bibbers and Johnsons were descended from strong old English ancestors, and Deacon Ralph Johnson of Orr's Island was one of the most faithful officers in the church. The Pinkhams and Halls were the chief representatives of Dover, N. H. The former, with Lemuel and Thomas Jones, and Edward Estes, were members of the old Quaker Church at Falmouth, and have many industrious, worthy descendants in many parts of Maine.

Most of the early settlers on Great Island, or East Harpswell, where a Congregational Church was formed at an early date 1770, and a meeting house erected, were from Mass., and of a strong, hardy race. Many of them were faithful helpers in the church. Of these, Rev. Samuel Veazie came from Nantasket in 1767; the Snows from Cape Cod; the Smalls from Truro, Mass., about 1750; the Riddleys, Puringtons, and Richs from the same town. Paul Ray-

mond and the Coombs Ancestor were from Dorchester, Mass.

As will at once be guessed from the earnest and faithful characters of such people as these, the influence of this old Congregational Church has been marked through all its long years by an intense missionary spirit which has seldom been equalled. It was this which largely seems to have led to the planting of this church in the hallowed spot, near the center of the town, towards which so many eager eyes have turned. As the early settlers came thronging here it was at once seen that not all of these could cross the Bay and reach the old North Yarmouth Church by the rugged road which lay waiting after the windy waters were crossed. It would not be wise to leave this people without the influence of the Gospel in the icy and stormy seasons. And in the time of sickness among these settlers on Mericoneag Neck, as Harpswell was then called — how far it would be for the North Yarmouth minister to come to them with his words of cheer! Christian help must be given at once to those who landed on these shores with firm faith in God. The seeds of truth must at once be sown in the hearts which hitherto had lain as fallow ground. So, from the first, little knots of people came together for prayer. Their one thought was, "We must have a Church on the Neck." And as they spoke these words their eyes looked far across the waters to the east and west. They meant that the influence of the church must reach out to all the neighboring points and islands, wherever a smoke rose from a single home, however humble it might be.

This is clearly shown in some of the earliest town and church records. As early as 1758 the town voted that, "The Selectmen should provide for preaching on the Island," meaning Great Island, or Sebascodegan, as it was then called. This vote also looked to the certainty of the minister reaching his Island flock, as it was decided that four shillings should be paid to each person who conveyed him thither.

It is certain that much good seed was sown on Orr's Island. From records handed down in the family of Deacon Timothy Bailey, after whom Bailey's Island was named, it is clear that the minister often preached at the house of this godly man, and that from thence he was taken to all the outlying islands. This Bailey Ancestor was probably the first Deacon of the Church.

This was in the days of the Rev. Elisha Eaton, the first permanent minister of Harpswell. His son, the Rev. Samuel Eaton, took up his fathers' work in a very earnest manner. The records show that he often preached on Great Island and gathered many members

to the church. I have before me a large collection of the sermons of this talented man, the earliest dated April 4, 1773. These are pervaded by an earnest missionary spirit. At the bottom of these sermons is marked the places in which they were preached, and the statement, "Preached at Harpswell Island," or "the Island," shows how well the thought of the sermons was carried out. Some were also delivered in Bath, and all neighboring towns where help and cheer could be given. An old letter lying before me shows that he sent messages by his pen to the home towns from which his parishoners came. One writes from the north of Ireland to thank him for his good words, and tells that she has lately become a Presbyterian.

The earnest love of the church for others is plainly seen in its records. "Oct. 24, 1770, voted that Messrs. John Snow and Nathaniel Purington be a Committee for the Island, that if any members of the Church who conduct themselves according to the Gospel, and are well reported of, but by the Providence of God are cast into those circumstances which necessarily call for relief, may apply to, and the Committee shall make known to the Pastor, and the Pastor to call the brethren together, that they may judge of their case, and, according to their liberality relieve them."

And as has been seen this true spirit of the Gospel looked far away and embraced all shores. Vessels were constantly making their slow way up and down the coast. Inquisitive eyes were daily peering up all the rivers to the north and east, and scanning every creek and shady bay. Trips inland were frequently made. Though this Neck and its islands was so fair and healthy, men and women who came hither were as restless as the foam blown from the surges which broke on the shores. Some of the settlers of an early date stayed but a year; others but a month. A family tarried but a week on an island which now is studded with cottages and hotels. Such people must not only be given the bread of life while they tarried, but they must have some to carry with them, wherever their junkys, or little sloops, might take them, and the ships, later on — what a great procession of these left these shores for all the lands where lay an open port. And each Captain must have his Bible, and each sailor his trust in God, to shine as a light on the far-off shores while the sun rose and set upon the gray old meeting house on Harpswell Neck.

The first inhabitants of Harpswell attended service in the First Parish of North Yarmouth, of which town this one was then a part; this is clearly shown by the early records. They made their way

thither in many a Sabbath when the bay was beaten by savage winds and when the snows were piled high on the roads which they must cross after the shores to the west were reached. In days of calm the heavy boats were rowed to North Yarmouth shore by those who had risen very early after a hard week's work, for none would give an excuse in those days for being late at a service twelve and more miles away. Out of their scanty means these people paid well towards the support of the distant parish. But in 1751 Merriconeag, as Harpswell was then called, became a Parish, styled "The Second Parish of North Yarmouth, and from this time, and probably for some years before, employed a minister of their own.

The first minister of this Church was Rev. Richard Pateshall, a graduate of Harvard College. He preached for two or three years, but was not permanently settled. It seems likely that his successor, Rev. Mr. Packard, preached not a full year.

Still, in spite of these changes, and many more which have left no lasting record, the people went sturdily in the paths of truth. In 1753 a church was organized, and the Rev. Elisha Eaton was ordained as pastor. This ordination took place in the house of Lieutenant Eaton, this being the only plastered house in the town at that date, and was probably the place where religious services had been held up to this time. This faithful minister was born 1702, and died in Harpswell, Me., on Sunday morning, April 22, 1764. He had been pastor over the Third Parish in Braintree, Mass., now Randolph, from 1731 until 1750, and was recommended to the Harpswell Church by Rev. Mr. Alden, the first minister at Cape Elizabeth. His salary was to be 450 pounds old tenor, or 60 pounds of lawful money. But little is known of his pastorate, but it was no doubt one marked with much zeal and fervor.

The esteem in which this good man and his wife and family were held may be seen by the quaint item, that the "Town voted thirty-seven pounds and seven shillings to defray the funeral expenses of the pastor, and to give his wife a Decent sute of Mourning." A vote of July 3d of this same year shows that eight shillings were paid one William Morgridge for making the coffin, and another was paid five shillings for assisting in making the coffin and digging the grave.

But the strongest proof of the esteem in which the deceased pastor was held is shown in the call of his son, Rev. Samuel Eaton, to fill the place made vacant by the fathers' death. There was not a dissenting vote in Church or Parish, and the Committee chosen to convey this call was composed of the strongest men in the town.

At the same time this young minister had a call to the Church of New Gloucester. He accepted the call from Harpswell and was ordained there Oct. 4, 1764. He died in Harpswell in the 59th year of his ministry, Nov. 5, 1822, in the 86th year of his age. His gravestone bears this simple tribute, "Blessed are the dead who die in the Lord." He graduated from Harvard College in 1763, and during his theological studies he also attended medical lectures and obtained some knowledge of the healing art, which his excellent judgment afterwards enabled him to put in practice for the benefit of his people. He was a man of thought. It has been truly said of the minister, who remained a bachelor through life, "He was a man of remarkable energy, and when eighty-six years of age he not only attended his ministerial duties, but also attended to the care of a barn containing eleven head of cattle, which he always fed before sunrise in the morning. He was a ripe scholar. His knowledge of religious doctrines was both thorough and discriminating. He possessed great eloquence, and people flocked from all quarters to hear him, notwithstanding his sermons were written with all the old-fashioned divisions. He was of most commanding presence, and possessed a natural dignity. For this reason, and because of his rare executive talent which he possessed, he was generally chosen to preside in all deliberative assemblies where he was present. His people were justly proud of his abilities and fame. He was possessed of a keen wit, and was never at a loss for a reply. He was peculiarly fearless in the expression of his opinions. What he thought he was never afraid to abide by. In the War of the Revolution he was an ardent patriot and exerted all his abilities in the cause of his country."

The character of the people of Harpswell was widely known in the Colonial days. Early in the year 1775 a recruiting officer was sent to the town. His influence over men had been marked, and his energy highly esteemed by others. But, though he went to the houses of Merriconeag Neck and to some of the islands, he could not move the sturdy people as he had hoped to do. "He has too many words, and we do know they are all his," was the comment of one of the most patriotic men of the town. It is the clear, terse way in which the people have often spoken since. On Sunday morning this officer appeared before the parsonage and thus, and by his words, revealed the character which the parishoners had read at once. His plea was, "Mr. Eaton, cannot you do something for *me* and the cause." Mr. Eaton quickly replied, "It is my Communion Sabbath, sir, I can have nothing to do with secular subjects; but if

you will remain till night I will call the people together on the Common, and I will speak to them from the horse block. The story of what followed is from his own lips. "When the services of the day were over I went to my house, opened the Bible, and my eyes fell upon these words, 'Cursed be he that holdeth back his sword from blood.' I spake an hour from these words, and there were thirty men ready to march the next morning." An examination of the war-rolls of May, June and July 1775 shows that there were two brothers who enlisted from several Harpswell homes, and from the Johnson home came three, David, James and John, enlisting on the 17th of May, 1775. Every strong old family of this church and town was represented in this early struggle for liberty.

How the influence of this scene before the old church went down through the years is well revealed in the poem of Capt. L. H. Stover of Brunswick, from which a quotation was made at the beginning of this sketch :

" This also was the training ground,
And I can almost hear the sound
Of fife, and drum, and clarinet,
Music that I shall ne'er forget.

Old Yankee Doodle, White Cockade,
And march to Boston, quickly played,
To us seemed grand as grand could be,
And filled our youthful hearts with glee.

The captains, and lieutenants all,
In their plumed hats, looked straight and tall,
The men in common clothes were drest,
And each one differed from the rest.

All armed with guns with old flint locks,
With bayonet and cartridge box,
Old Hessian guns, with muzzles thin,
And some with ram-rods rusted in.

In answer to the long roll call
They quickly into line would fall,
Then the inspector made his round,
And many were the faults he found.

Then they were formed in ranks of four,
And drilled, and marched, an hour or more,
Then countermarched, and wheeled around,
And stacked their arms down near the pound.

The horse-block held the earthen jug,
 Molasses crock and pewter mug,
 Where each and all, from last to first
 Gathered around to quench their thirst."

"Though like the rest of his party, patriotic at heart, the Rev. Samuel Eaton was a Federalist in his belief, and bitterly opposed the embargo of 1812. Preaching at that time at Freeport, he began his prayer thus, 'Lord, thou hast commanded us to pray for our enemies, and we will commence with Tom Jefferson, if he is not beyond the reach of mercy.' He proceeded in like manner to pray for each member of the Cabinet. According to the traditionary account of this service, the Secretary of State was present, being accidentally detained there over the Sabbath, while on a journey. In old times it was customary for the Judges of Court to ride together over the circuit. Upon one occasion they reached Brunswick on Saturday evening, and concluded to remain until Sunday afternoon, and then proceed to Wiscasset where the court was to be held. The parish of Brunswick was then without a pastor, and Parson Samuel Eaton was therefore sent for, to preach in the forenoon. He did so, preaching a powerful sermon, and at the close of his remarks, knowing the intention of the Judges to travel in the afternoon, he alluded to their presence in his prayer, thanking the Lord 'that the magistrates of the Commonwealth cherished such respect for the laws and the Sabbath, that they would not violate them on the Lord's Day.' The Judges were so much interested by the sermon, and so amused by the palpable hit given them in the prayer that they resolved to remain and attend service in the afternoon. During the intermission they sought an introduction to Mr. Eaton, and were much pleased by his conversation. On their way to Wiscasset the next day they made a contribution, and sent to Boston, and purchased a very fine wig, which had belonged to Judge Lothrop, and sent it to Mr. Eaton as a token of their esteem. The Parson was burned with this wig on his head."

After the passing away of such a strong, brilliant, and good man as the Rev. Samuel Eaton, it is no wonder that the church work here seemed under the shadow of a heavy and stubborn cloud. All the parish records and memories which have come down to us from that period suggest a scene with which many of the strong old men had become familiar at sea, where, in the midst of darkness and howling winds and waves, the brave Captain had been hurled from the deck. There were those whose cries of despair were heard, "We shall never find another like him. We have known and loved him

in all our lives! His was a true hand on the helm. How can we go on without him?" And others answered, "I fear we must give up the ship"? And others said quite as dolorously, "We must try and carry this work on, but we *must* be satisfied with a man of ordinary talents, such an one as we can hire with the money we can raise." But others evermore answered by word and deed in the sturdy vigor with which they had grasped the helm when the hand of the Captain could touch it no more, or the ropes when the hands of brave sailors were suddenly stilled in death, "Nay, but we shall weather this gale—and many more." "God is our refuge and strength; and so he ever taught us whom an all-wise God hath now taken to himself. God perhaps has for us a truer leader even than even this noble man. We must wait the time until the Lord shall reveal him unto us. Pray, brethren, pray!" So, though we find the committee for pulpit supply hiring one minister and another for short periods, and that hands were reached waveringly out as those who grope in the dark tempest, the influence of these other sturdy and true men and women is felt through a period of nearly twenty years before a pastor whom all thought truly sent of God for this great work was with the people as one born among them. It was in 1844 that Elijah Kellogg came to this parish, the man whose fame as minister, writer, and lecturer, was to reach out even more widely than the influence of the famous Parson Eaton, whose name was so long a household word. Long years after his coming Mr. Kellogg said of this event with the tears of gratitude shining in those clear eyes of his. "It was a case of love at first sight with both parties, and the honeymoon is not yet over. I love my people fondly, and they dearly love me."

The wonderful hardihood of those who had watched and prayed for the coming of a man like Elijah Kellogg is seen in many glimpses in the scanty parish records. On Dec. 30, 1823, the parish voted to assent to the Cumberland Church Constitution. In Jan. 21, 1829 the church voted to have a copy of the covenant and articles of faith distributed to each family connected with the church. When on July 14, 1828 the parish voted to call Rev. Mr. Halping to the pastorate of the Church there were those who said in the positive way in which people of this old town have often spoken, "We want a *helping* hand—not a Halping. Let us be sure the help is there!" These secured a vote that a wise committee call on this candidate and put plainly before him the true condition of the church and parish. There is no record to show that Mr. Halping preached many Sabbaths in the church. After this it was voted to have Rev. Moses

Welch for one year. Oct. 3, 1831 the church and parish asked Rev. William Harlow to be their pastor, as he had preached to them through the summer, and he accepted this call and was ordained and installed Jan. 25, 1832. His departure before the winter of 1838 caused considerable division in the parish, but sturdy ones still held fast to the helm, and often repeated, "God has the right man for us and we shall see him yet." Rev. Jotham Sewall pastor at Freeport, Me., preached here for awhile and greatly helped the people. After this came in quick succession Reverends Clark, Cornish, Gillett, Kendrick, Purington, Merrill, Parsons and Peaseley.

And during this period the President and Professors of Bowdoin College had done much to help this Church out of its difficulties by preaching services, gifts of money, and wise counsel which evermore ran in the same line with the thought of the truest members of this church and parish, "We believe God has for us a strong, true, talented, educated man." Professor Upham of Bowdoin College was unwearied in his work for this old church, and he probably had much to do with the coming thither of Rev. Elijah Kellogg.

But all this sturdy trust found its grandest culmination in the resolve to form a new parish, build a new church and go steadfastly on its way. A meeting for this purpose was held on Sept. 27, 1843, and what is now the Center Congregational Parish was formed, and a very strong constitution was adopted. The original signers of this constitution held the names of the strongest old families which settled in the town, and shows clearly the mighty influence of this church through its long history: Silvester Stover, Joseph Eaton, James Stover, Simeon Orr, Jacob Merryman, Benjamin Dunning, George S. Dunning, Arthur Orr, Thomas U. Eaton, Lemuel H. Stover, Shubal Merryman, William C. Eaton, Daniel Randall, Henry Barnes, Joseph Stover, James Merryman, James Dunning, Jeremiah Merryman, Angier H. Curtiss, Albert Stover, Paul C. Randall, Domnicus Jordan, William Barnes, James Curtiss, Joseph Curtiss, John Durgin, H. C. Martin, Ralph Johnson, Joseph A. Stover, Elisha S. Stover, and Isaac Merryman.

It was also voted at this time to accept the meeting house offered by the proprietors and to assume all the liabilities and duties of the latter. The next day the new church was dedicated with highly interesting services, the sermon by Rev. J. W. Chickering and a noble address to the Church by Rev. George E. Adams, Pastor of the Brunswick Congregational Church.

And then, as we have seen, the dark cloud lifted more and more and the man of learning, wit, fervent piety and familiar with all

things pertaining to life on the sea and shore, came among the people, and the town was full of thanksgiving. "A true Elijah has come to us in God's good time."

The people had looked him over in many a day before, for Elijah Kellogg had often been in Harpswell in his College days, at Brunswick, and when once asked if he would not come there and preach he had replied, "Oh, yes, if you keep the old church as it is for a memorial of God's goodness and build a new one as a pledge that you believe He will guide you forever." At the dedication of the church the first item is "Reading of the Scriptures by Elijah Kellogg, then on a missionary tour."

"On April 25, 1844, the Church voted, in connection with the parish, to extend an invitation to Rev. Elijah Kellogg to settle as their pastor for three hundred dollars per year for four years. The invitation was accepted, and was subsequently renewed for an indefinite period. Mr. Kellogg's pastoral relation with the church was never dissolved until the Angel Death came to him—"And then he was still more dear to us," one noble friend said. He came to this church full of life and faith and at once set himself with untiring zeal to the upbuilding of the work of it, and firm character in every man, woman, and child under its influence.

Elijah Kellogg was born at Portland, Maine, May 20, 1813, the son of a noted Congregational minister in that city. He graduated from Bowdoin College in 1840, and from Andover, Mass. Theological Seminary in 1843. In 1854 Mr. Kellogg gave up the immediate charge of the church that he might devote himself more carefully to the writing of the books for boys which have had so wide a reading. In his absence good men and true supplied the church. He did not take up this work again until 1865, though he often preached here in the summers, while he had charge of the Seamen's Bethel in Boston, Mass. Thus for a period of over forty-six years he served the church with rare faithfulness until his death on that quiet Sabbath, March 17, 1901, being then in his 88th year. Not many evenings before his passing away I sat in his home and heard him read the 107th Psalm, which was so dear to him, and shall never forget the prayer which followed in which he so earnestly asked the Master to bless His work, especially among those far out at sea.

And then he came to the door with me, and looked around on the place which had been his home so long. "This is the dearest spot on all the earth to me," he said. "These are the trees I planted when they were little shoots; and about me are the people who have been so good to me."

And I could not but think "And to so many young men and boys this has been and ever will be the dearest spot on earth." For many a College boy had here learned intense love for study and the Master's service. From this home sailor boys had gone out by scores with his blessing resting on them. Here had been written the many sermons and books which had turned so many to the service of God and to noble living.

For, thought it has been but little mentioned in all that has been written of this simple-spirited, brave old man, his earnest missionary spirit was the strongest part of his being. His prayers, and love, and gifts, were constantly going out to others. And as he was on "a missionary tour" when he read the Scriptures at the dedication of the new church so his life was ever on the same great touring for the sad and the lost. It was no doubt the chance for such work which largely influenced him in choosing Harpswell as his parish instead of the many city fields of work which he could have filled so well. He saw here that this spirit had been glowing among the people here, and he did not wish it to die out.

Every year it quickened and glowed under his loving care, and there were every now and then the seasons when many were gathered into church membership. Each summer since his first books were printed has seen in his church strangers from every State in the Union, and some from across the seas — strangers to his sight, but who greeted him as a friend whose words had helped them over many rugged ways of life. "The man who wrote 'Spartacus to the Gladiators,' 'Good Old Times,' the 'Elm Island Stories,' and other like books," was a man dear to thousands of hearts. Their letters to him were a constant source of comfort.

"Of a genial disposition, and with a lively fancy, abounding in anecdote and humor, and, withal, easy of access, a welcome guest at every fireside; and an incomparable host, his name will be esteemed and cherished by all whose fortune it has been to come within the range of his influence.

In his last words he sent his love to "all the people of Harpswell," and then, repeating the 23d Psalm, he passed out to his great reward.

A funeral service in the Church at Harpswell was largely attended by Bowdoin College Professors and students, Professor Henry L. Chapman giving a fine tribute to this strong old friend. The concluding service was in the Second Parish Church in Port-

land, Me., where his father preached so long. He was buried in the family lot in the city.

And the Harpswell people, sturdy and strong, look up to God through the mists and shadows, believing that the hand of Him who led the fathers thither, and gave them such men as Parson Samuel Eaton and Elijah Kellogg, still has care over this old church. "God is in the midst of her, she shall not be moved."







MAY '75



N. MANCHESTER,
INDIANA

